But to distinguish this Divine animal from all others, these definers added, that it was *apurrov* and ^a/capeorarov, the best and most happy animal; —and, accordingly, this difference is added to that generical nature of animality by Balbu$ the Stoic, to make up the idea or definition of God complete: " Talem esse deum certa notione animi prsesentimus ; primum, ut xvii.p.2977. sit animans; delude, ut inomninatura

torn. ix. oper.

nihil illo sit praestantius." We presage concerning God, by a certain notion of our mind ; first, that he is an animans, or consciously living being; aud then, secondly, that he is such an ani-maus, as that there is nothing in the whole universe, or nature of things, more excellent than him.—

Wherefore these Materiarian Theists acknowledged God to be a,perfectly-understanding being, and such as had also power over the whole matter of the universe; which was utterly unable to move itself, or to produce any thing without him* And all'of them, except the Anaxagoreans,* concluded, that he was the creator of all the forms of inanimate bodies, and of the souls of animals. However, it was universally agreed upon amongst them, that he was at least the orderer and disposer of all; and that, therefore, he might upon that account well be called the ^lovfypc, the maker or framer of the world.

Notwithstanding which, so long as they maintained matter to exist independently upon God, and sometimes also to be refractory and contumacious to him, and by that means to be the cause of evil, contrary to the Divine will; it is

* Vide Diog-cn. Lacrt. lib. ii. segm. 9. p. 85.